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INTERNATIONAL BIBLE STUDY.

May 6th 1883——*Acts* IV. 1-17.
For comment, see last *Guardian*.
May 13, 1883——*Acts* IV. 18-33.

The Sanhedrim, summoning the two apostles, very solemnly and positively prohibited their speaking or teaching in the name of Jesus. This is the final decision of the Jewish nation declared in its highest court. This body professing to be the administrators of God's kingdom on earth, had condemned Jesus to a felon's death and now that it was made evident that his mere name in the mouth of his disciples had the same mighty powers that dwelt in himself, they, professing to speak in God's name, declared it to be a crime of the first magnitude to speak or teach in Christ's name. Peter and John answered, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. God has given us commission to speak in this name, and we cannot but speak the things which we have seen and heard. We do not set forth speculations of our own, but facts of which we have been eye-witnesses. Alas for those whose interests require that the truth should not be spoken. The missionary at the present day is simply called to make known the facts connected with the life, death, resurrection and teaching of Jesus. And every man living has a right to know those facts. We connot but speak. The Spirit of God, the Spirit of truth, the spirit of love dwells in us and constrains us, and woe unto us if we venture to disobey him. We have power to follow this path and are without power to follow any other. It was very annoying that these apostles should speak thus; but the council were helpless; for already thousands of persons had become aware of the miracle of mercy wrought in behalf of the poor cripple, and would be ready to mistrust them if they too openly set themselves against Him whose name had imparted such blessing. What could they do? They could only threaten them severely and dismiss them, for all were glorifying God on account of what had been done. All were aware that it was only the power of God that could accomplish such a prodigious transformation in a man 40 years of age. Being released they went to the brethren and reported what had occurred. They immediately and with one accord poured out their hearts to God describing the position in which they were, realising that they had come to the battle-ground indicated in the 2nd Psalm. It was a sad conclusion to reach that the Jews, the chosen people of God, should be in such antagonism to God and to his Anointed one. The people imagined a vain thing, namely, that they could force them to give up the name of Jesus Christ, after having proved it to be such a name of power as the world had never dreamed of. Herod and Pilate, Gentiles and Jews had united in opposition to God's chosen one, but could only do what God had determined ages before that they should do, writing it down by David in the second Psalm. And now Lord, behold their threatenings; take note of the fact that they solemnly declare their purpose to put a stop to our preaching; and grant unto thy servant that with all boldness they may speak thy word by stretching forth thy hand to heal and that signs and wonders may be done by the name of thy holy child Jesus. In this prayer we have an explicit statement of what the apostles, the holiest and wisest band of believers, thought desirable. They considered it of highest importance that the world should be compelled to see that Christ had all power in heaven and in earth, not only in heaven, but in earth also, attesting their words from heaven by such miracles of mercy as he had wrought when on the earth. Thus they would have boldness to speak in the face of the most formidable opposition. How could an ambassador deliver with confidence his message, without credentials? The King of heaven does not propose to send ambassadors to the people of this world without authentication of a kind that can be appreciated by a carnal world. The Apostles were sanctified men; but the world has no appreciation of holiness, and could not recognize it even in the person of Christ himself. Otherwise the people of Nazareth would have experienced no astonishment on hearing that Jesus was going about as a teacher from God. But in order that God may bear testimony to the word of his grace, it is necessary that his people should have that word reigning in them; for God will not testify to the world in behalf of those who are not thoroughly his. This prayer is for one thing; it is not for a baptism of the Spirit, nor for the pouring out of the holy Spirit. Strange as it may seem, we do not find in the New Testament after Pentecost, believers praying for the descent of the Holy Spirit, or any instruction so to pray. This prayer is simply for the forth-putting of the power of God, so that signs and wonders may be wrought by the name of Jesus, and the disciples be thus emboldened to speak the word. When they had thus prayed, the place where they were was shaken; and they were all filled with the Holy Ghost, and spake the word of God with boldness. And with great power gave the apostles witness of the resurrection of the Lord Jesus. And great grace was upon them all. Believers were now a multitude perhaps ten thousand or more; yet they were of one heart and one soul, being all filled with love to Christ, and a desire to glorify him as the Saviour of sinners, realizing that they and theirs all belonged to him and to his church. Whatever any man had he regarded it as belonging to his brethren and sought to use it for the good of all. This was their understanding of the teaching of the sermon on the Mount. Each one loved his neighbour as himself, and was not at all afraid to give away his last piece of money, being able to trust the Lord for the supply of future wants. They remembered the word of the Lord, Except a man forsake all that he hath he cannot be my disciple; and gladly farsook all in favour of Christ, considering him Lord of all.

WEEKLY REVIEW.

—The *Indian Witness* thinks we are wrong "in supposing that no good resulted from the monster meeting in Calcutta to protest against the persecution of the Salvationists." Our point is that it had no effect in changing the attitude of the authorities in Bombay toward the Salvationists. And it was only in Bombay that they met with opposition from the authorities.

—Mr. & Mrs. (Captain & Lieut.) Gladwin with the Misses Asher and Roberts, have removed from Bombay to Madras. We understand that a plot of ground belonging to the M. E. Church, Blacktown, Madras, and not immediately required by that Church, will be occupied by the Salvationists for a season.

—When any portion of the Native population believe that their rights are ignored and injustice is done them, they have a peculiar way of making their protest: they withdraw in a body, cross the frontier and take up a position on some hill. There have been several instances of this lately in different Native states in Guzarat. The people of Cambay, who objected to certain new measures of the Nawab's Government, thus withdrew not long since to the Gaekwad's territory, and the consequence was that their case was reconsidered and their wrongs righted. The Maiyas, in like manner, withdrew from Junaghur, and took up a position on a hill beyond the limits of that state; but the case did not end so happily. The story of the awful massacre perpetrated by the Junaghur police has gone out to the ends of the earth; in all quarters of the globe men have been waiting impatiently to hear what the Paramount Power would have to say of this most gratuitous atrocity. The Government Resolution, embodying the views of the Government of Bombay, has been published, and its tone is apologetic. The slaughter was a shocking and most unjustifiable piece of barbarity, but no body appears to have been very much to blame. The Maiyas were not very much to blame; the police that massacred them did wrong undoubtedly; but the Nawab's Government is not to be much blamed. Yet the Maiyas were not in an attitude of resistance; they had not gathered together for the purpose of settling the controversy by force of arms which would have been madness. The armed Police were sent to capture them, but found it a simpler

matter to put them to death. When the Nawab of Junaghur received word that they had been killed, and that their heads were being despatched to the capital, he was delighted and could not curb his desire to see the gory heads of his unhappy subjects, and determined to set forth in state for the purpose of meeting the carts and returning with them in triumph. Upon the representation of Major Scott, orders were sent not to bring the heads to the Capital, but the Nawab and his court went out to meet the force which had perpetrated the massacre, and returned with them. This one fact speaks louder than the columns of words in which the Govt. Resolution seeks to make it appear that no one was much to blame. The Nawab did his utmost to make it appear to his subjects that he rejoiced in the slaughter of these Maiyas, publishing a laudatory account of it. For our own part, our indignation against the Police who perpetrated the massacre is exceeded by our indignation against the Nawab, who treated them as heroes; and this is exceeded by the regret we experience at the extenuating tone of the Govt. Resolution. "Some men's sins are open beforehand, going before to judgment;" they carry their own condemnation with them, and awaken feelings of righteous indignation much nearer akin to justice than the tardy deliberation which weighs and weighs until there is nothing left to weigh. The Hon. Mr. Ravenscroft, not being able to concur in the Govt. Resolution, recorded his dissent in an able and forcible Minute, in which he shows that the Maiyas had really a grievance which the Nawab's Government ought to have recognized. The Minute closes with the following paragraph.

That in writing congratulatory despatches to these inhuman butchers, as if they had won a second Tel-el-Kebir, in going out in state procession to meet them and the severed heads of the slain, and thereby retrospectively, at all events, sanctioning the atrocities which had occurred, the Nawab of Junaghur and his chief officers exhibited a brutality and want of common decency calling for exemplary reprobation and punishment. As regards the Nawab, I think this should be shown by depriving him of some of the guns he is entitled to by way of salute; and as regards the Dewan and Chief of the Police, I think they should be both dismissed from office with orders that they are not to be reemployed. The Political Agent should also insist on the immediate disbandment of the foreign mercenaries now acting as Police, and the substitution in their place of suitable persons.

—There has been a considerable fire in a crowded part of what is called the Fort, Bombay, but the wonder is that it should have been confined to so small an area. We have never been in a large city so exempt from serious fires as Bombay. In one year a greater destruction of property from this cause takes place in New York, than we have known in 35 years in Bombay. Yet the arrangements for combating fires have been brought to great perfection in New York and other cities of the United States. We confess that we are unable to explain the fact to which we have referred, the comparative exemption of Bombay in this particular.

—We have been favoured with a letter from Mrs. Amanda Smith, written from Liberia, W. Africa. The strip of country called Liberia, is a republic, inhabited chiefly by negro colonists from America, conveyed thither in the days of slavery by the Am. Colonization Society. It ought to be, and may possibly one day become, an important factor in the regeneration of Africa. Mrs. Smith, writing March 13th, says:

I have suffered much with fever since I came to this country, so my work has been greatly hindered. I have only been able to do a little, but God has been pleased to give blessing in this, and I have felt all the while that I have been in the path of duty, and my suffering has been the will of the Lord and his will to me is blessed. I have had no regrets since I came to this country, though every thing and almost every body are different from any place I have been in. I feel satisfied that God has sent me to Africa. I still have attacks of chills and fever, but I am getting along so much better than I was. Praise God from whom all blessings flow. Africa is a beautiful country; I mean that part of it which I have been privileged to see. I have only been at some places in the republic of Liberia, and there is so much to be developed in this republic, and we are a slow people and do not keep pace with the age. We are behind in schools and in agriculture fifty years. The spiritual condition of our churches is not high, but directly the opposite. O how much there needs to be an awakening. We need the Holy Ghost and fire. Strong drink is here our curse as it is every where. By the help of God I have succeeded in organizing six Bands of Hope, Gospel Temperance and total-abstaining Societies. We have adopted the Blue Ribbon badge; it takes well and God is blessing the effort. We had in five days, in one small town in the country, over one hundred pledges. Pray for us, and for me that God may be pleased to strengthen me in body and use me for his glory. There is so much to do here; the churches do not seem to have much power to work among the Natives. They need to be quickened themselves: but God is leading. Some of the ministers have gone down into the blessed fountain of cleansing, and are rising up to testify to the power of a full salvation, and they are leading their people on to victory. There is much for them to learn. Yet many are ignorant of Satan's devices, especially in the line of holiness; but 'the meek will he guide in judgment.' I would like to stop at each place two months, but I feel I must do all I can before the rains come on. But we are so shut off from all forms of advancement in civilization and so sunk in superstition and selfishness, that it is hard to do much in a short time. The work here is not a work of sight by any means. I think in a hundred years we may be able to hope for better things. I feel that God has a great blessing for this country, and I look through the darkness of impossibility and see him claiming the heathen for his inheritance; for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

—Sometimes, in family jars, words spoken from the impulse of the moment and expressing only a momentary state of feeling, are snatched up, remembered and reiterated by the other party as expressing a permanent state of feeling. The anger passes and a kindly feeling reasserts itself, but it is met by the unfortunate word which becomes a weapon to cover with confusion all subsequent advances in a kindly direction. We are very sorry that these opening months of 1883 should have witnessed such a severance of the foreign and indigenous elements in India as has been brought about by the Ilbert Bill. There has been a public meeting of the Native gentry of Bombay, and although the speakers exercised a good deal of commendable self-control, it is sufficiently evident that among the educated classes of India there is a good deal of bitterness and jealousy felt towards the Europeans of this country. Whereto will this grow? We ought not to make light of this chasm; but where is the Curtius who will leap into it to save the state? It is only a few months ago that the very classes who now complain of the English so loudly, were overjoyed with the concessions made in the matter of local self-government; this now goes for very little, since the English have exhibited such indignation at the Ilbert Bill. The offense is not so much in their disapproval of this bill, as in the intense feeling manifested, which, to the Native, savours of caste pride and disdain. We ourselves consider it very culpable on the part of the Calcutta Anglo-Indian community, to have used such insulting language concerning the Natives. We are glad that our Native friends in Bombay have shown such comparative moderation, in their Town Hall speeches, and it would be well if they would induce the Native papers to use milder language than they are doing.

—Folly is not to have its own way, after all, in the counsels of the nation. The telegraph notifies us that the Contagious Diseases Act is no longer to be executed in any of the garrison towns of the United Kingdom. Here we have an indication that Commonsense is not so utterly dead as some supposed. Now let Parliament remove the restrictions on the marriage of soldiers, and encourage their following some civil means of livelihood. The curse of the military profession is idleness. The Volunteer experiment has shown us that it is not necessary to maintain more than a small force as a standing army.

—Syed Noor Mahomed Noor, the man who murdered three men at Pydhonee, in the heart of Bombay, not long since, died yesterday on the gallows. This man was a Fakir, a religious mendicant, who claimed support from the faithful on the ground of his religious character. Like many others of his class, he appears to have been inflated with the idea of his importance and religious merit, and resented deeply some words of expostulation addressed to him in the veranda of a mosque. It was not enough that he should stab the man who had annoyed him; he must run amuck through the streets, killing whom he could. He showed no signs of penitence during his confinement and seems to have clung to the idea of his own righteousness to the end.

—We have received a copy of a Circular issued by the National Representative Committee of the Indian Society, in London. The Indian Society is composed of Indians resident in England, and a Committee has been formed out of its membership for the purpose of ascertaining the grievances of the people of India and representing them to members of Parliament favourably disposed, through whom they may come to the knowledge of the British public. Mr. R. Sen is Hon. Secretary.

—The Rev. Mr. Bell having arrived last Monday was last evening welcomed at the Baptist Church by Christian friends and ministers of different denominations, of which we hope to speak more particularly next week.

We have been favoured with the following interesting account of the conversion of a Brahmin at Jalna, written by the Rev. Narayan Sheshadri:

At Indapur and Jalna there were fifteen adults baptized during the past year. Of these one

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belonged to the very highest caste, the caste of Brahmans, having been descended from the Rishi Angirus author of so many Vedic Hymns. This young man comes to us viâ Rome. By the time he passed his Matriculation examination in connection with the Madras University at Bangalore, his native place, he lost all faith in his ancestral religion, as is the case with a large number of Hindu Students. But the Hindu is religious. Scepticism and infidelity seem to be alien to his nature. While Mr. Angirus was in this state, he spoke of his religious condition to a Roman Catholic priest who lived near his father's house, who asked him to study the Roman Catholic catechism and informed him of the differences between Romanism and Protestantism. He would not give a copy of the Bible to him to read for he said Angirus could not understand it without the authoritative explanation of his church. His spiritual guide took good care now and then to inform the enquirer that Protestants were heretics and that he should not have any thing to do them.

When these things were noised abroad and the priest apprehended that Angirus' parents would be opposed to his conversion to the papacy he quietly sent to him to Hydrabad, Deccan, to the care of one Father Malverti for further instruction with a view to his baptism. Here too, Narayan Rao though baptized was not allowed to read the Bible for himself. He was carefully taught to go to the confessional, taught to believe in the doctrine of transubstantiation and other peculiar doctrines of the papacy. While at Hydrabad Narayan Rao became acquainted with some Protestant Christian catechists who shewed the great differences that existed between Roman Catholicism and Protestantism. He soon began to see that transubstantiation was a mere fiction. That celibacy of the Romish priesthood could not be in accordance with God's truth. When he entertained doubts on these and similar other subjects he left in disgust the Romish Church and came to Jalna.

It was on a Sunday morning in last July at the close of the morning service in our chapel Bunglow at Jalna, that Narayan Rao made his first appearance before me, and handed over to me an application for employment written in very good English.

A short interview with him convinced us what his great want was. We gave him a copy of the Bible with marginal references. It was very interesting to see him read the contents of the New Testament in the first place with evident pleasure and gratification. As he went on studying with unwearied patience new light seemed to break in upon his dark soul. He read the book of Daniel, the epistles of Paul to Timothy and the Thessalonians, and he found no difficulty in finding out who 'the Antichrist was.' "The Little Horn" amongst the ten horns, having eyes like the eyes of man and a mouth speaking 'great things' making war against the saints of the most 'High and prevailing against them, wearing out the saints of the most High, changing times and laws." He could at once tell what was meant by the man of sin being revealed who opposeth and exalteth Himself above all that is called or that is worshipped, so that he, as God sitteth in the temple of God shewing himself that is God. He knew which system forbade men to marry although an inspired apostle had declaed that marriage was lawful.

We also put into his hands D'Anbigne's History of the Reformation, the first three books of which he read with increasing delight. Thus when he was in a position to judge for himself, he asked like the Ethopian Eunuch, what doth hinder me to be baptized? and we of course answered in the words of Philip the Evangelist, if thou believest with all thine heart thou mayest. And he answered and said I believe that Jesus Christ is the Son of God. We may say that this was done at Naryanrao's urgent request, for generally we do not do so, though the Romish church shows no such toleration towards those who are not within her pale.

We are thankful to say that like the Ethopian eunuch of old he has ever since the memorable 5th of September gone on his way rejoicing. I am glad he is no burden to our mission. He earns his livelihood by honest industry, and now one great desire of his heart is that he might be permitted to serve the God of all grace with a heart entirely consecrated to His service.

NOTICES OF BOOKS AND REPORTS.

"CORRESPONDENCE of Carlyle and Emerson." We resume our notice of this book, one of the most interesting that have issued from the press for a long time. One charm of the book is the absence of conventionality, especially in Carlyle's letters, who brings out of the treasure of his heart whatever is in it, no matter who may have to wince. We fancy, however, that out of tenderness to Emerson's more 'cut and dried' skepticism, he sometimes leaves things unsaid that would have relieved the book of the painfully conspicuous absence of Christian themes and ideas. At all events, it is notable that while an extraordinary range of subjects come under notice of some kind in this book, there is almost a total absence of any reference to the distinctive teachings of Christ. And yet the very ills that are constantly bewailed are those which Christ alone of teachers knows how to cure, and does gloriously cure when men hear his voice and turn to him. In Carlyle we have a man of genius who suffered all his life long from infirmities of temper, from morbidness cloaked under the name of dyspepsia, and from acute antipathies, which Christ would have enabled him to overcome; but this one divinely appointed Physician is never mentioned. How littly genius is able to subjugate and expel inward proclivities which war against the soul, is shown in this correspondence. If Carlyle had kept for himself some of the caustic which he was so fond of pouring out on others, it might have enabled him to get a little nearer a just estimate of the real enemies of his peace and happiness. It is sometimes amusing to read the glowing eulogies with which Emerson sends off his American friends to Carlyle, and the estimate that Carlyle is compelled to take of them, notwithstanding his unwillingness to offend his correspondent. For instance there was Mr. Bronson Alcott whom Emerson, in sending him to Carlyle, lauds to the skies, and of whom the latter speaks in this style:

"'The good Alcott, with his long, lean face and figure, with his gray, worn temples, and wild radiant eyes, all bent on saving the world by a return to acorns and the golden age; he comes before one like a kind of venerable Don Quixote, whom nobody can even laugh at without loving."

"He is a man who has got into the highest intellectual region—,if that be the highest wherein a man can believe and discern for himself, without need of help from any other, and even in opposition to all others: but I consider him entirely unlikely to accomplish any thing considerable, except some kind of crabbed, semi-perverse, though still manful existence of his own: which indeed is no despicable thing. His 'more than prophetic egotism'—alas, yes; It is of such material that Thebaid eremites, Sect-founders and all manner of cross-grained fanatical monstrosities have fashioned themselves,—in very high, and in the highest regions for that matter. It were as well if you kept rather a strict outlook on Alcott and his English *Tail*. Bottomless imbeciles ought not to be seen in company with Ralph Waldo Emerson who has already *men* listening to him on this side of the water."

Margaret Fuller got off rather better. But Carlyle had very little sympathy with Emerson's Idealism and Transcendentalism, and exhorts him often to leave the visionary and deal with actualities. Emerson was one of those spirits that think it better to be monarchs in an ideal world of their own, to be the sun of a visionary solar system than to be one in a crowd of common actualities.

In Carlyle's letters we meet with expressions like these:

"This earth is not an unmingled ball of mud, after all. Sunbeams visit it; mud and sunbeams are the stuff it has from of old consisted of."

"For the rest the fret and agitation of this Babylon wears me down: it is the most unspeakable life of sunbeams and miry clay; a contradiction which no head can reconcile."

But what would the earth be without the miry clay? What would the sunbeams do without the mud? Why even the garden of Eden was indebted for its beauty and fragrance and manifold Paradisal charms to the miry clay. The delicate rose which flings about you such an atmosphere of perfume is a gift of the miry clay. The difficulty, with our Carlyles is that they have not the right insight. They are without that anointing of the eyes that Christ gives to believers whereby they find poetry every where, because they find God every where.

In 1840 Carlyle writes:

"Do you know English Puseyism! Good heavens! in the whole circle of History is there the parallel of that? a true worship rising at this hour of the day, for Bands and the Shovel-Hat? Distraction, surely, incipience of the final deliration enters upon the poor old English Formulism that has called itself for two centuries a Church. I read last night, the wonderfullest article to that effect, in the shape of a criticism on myself, in the *Quarterly Review*. It seems to be by one Sewell, an Oxford doctor of note, one of the chief men among the Pusey and Newman Corporation.

A good man with good notions, whom I have noted for some time back. He finds me a very worthy fellow; 'true, most true'—except where I part from Puseyism and rackon the shovel-hat to be a piece of old felt; then I am false, most false. As the Turks say, Allah Akbar.

Again:

"Do you attend at all to this new Laudism of ours? It spreads far and wide among our Clergy of these days, a most notable system, very cheering to me many ways; whether or not one of the fatalest our poor church of England has ever exhibited, and betokening swifter ruin to it than any other, I do not enquire. These poor, good men, merciful and zealous, with many sympathies and thoughts, there do they vehemently appeal to me, *Et tu, Brute*. Brother, wilt thou too insist upon the breeches being old? not ply a needle among us here? Sartorial men; ninth parts of a man:—enough of them."

Here is what Carlyle says about Tennyson in 1844:

Alfred is one of the few British or Foreign Figures (a not increasing number I think!) who are and remain beautiful to me;—a true human soul, or some authentic approximation thereto, to whom your own soul can say, Brother!—However, I doubt he will not come; he often skips me, in these brief visits to Town;

skips everybody indeed; being a man solitary and sad, as certain men are, dwelling in an element of gloom,—carrying a bit of Chaos about him, in short, which he is manufacturing into Cosmos!

Alfred is the son of a Lincolnshire Gentleman Farmer, I think; indeed, you see in his verses that he is a native of "moated granges," and green, fat pastures, not of mountains and their torrents and storms. He had his breeding at Cambridge, as if for the Law or Church; being master of a small annuity on his Father's decease, he preferred clubbing with his Mother and some Sisters, to live unpromoted and write Poems. In this way he lives still, now here, now there; the family always within reach of London, never in it; he himself making rare and brief visits, lodging in some old comrade's rooms. I think he must be under forty, not much under it. One of the finest-looking men in the world. A great shock of rough dusty-dark hair; bright-laughing hazel eyes; massive acquiline face, most massive yet most delicate; of sallow-brown complexion, almost Indian-looking; clothes cynically loose, free-and-easy;—smokes infinite tobacco. His voice is musical metallic,—fit for loud laughter and piercing wail, and all that may lie between; speech and speculation free and plenteous: I do not meet, in those late decades, such company over a pipe!—We shall see what he will grow to. He is often unwell; very chaotic,—his way is through Chaos and the Bottomless and Pathless; not handy for making out many miles upon. (O Paper!)

Of poetry in general he says:

"You cannot fancy the oceans of twaddle that human creatures emit upon me in these times as if, when the lines had a jingle in them, a Nothing could be Something:

When meditating Cromwell, he says:

You ask after *Cromwell*: ask not of him; he is like to drive me mad. There he lies, shining *clear* enough to me, nay glowing, or painfully *burning*; but far down; sunk under two hundred years of Cant, Oblivion, Unbelief, and Triviality of every kind: through all which, and to the top of all which, what mortal industry or energy will avail to raise him! A thousand times I have rued that my poor activity ever took that direction. The likelihood still is that I may abandon the task undone. I have bored through the dreariest mountains of rubbish; I have visited Naseby Field, and how many other unintelligible fields and places; I have &c., &c.:—alas, what a talent have I for getting into the Impossible! Meanwhile my studies still proceed; I even take a ghoulish kind of pleasure in raking through these old bone-houses and burial-aisles now; I have the strangest fellowship with that huge Genius of Death (universal president there), and catch sometimes, through some chink or other, glimpses into blessed *ulterior* regions,—blessed, but as yet altogether *silent*. There is no use of writing of things past, unless they can be made in fact things present: not yesterday at all, but simply to-day and what it holds of fulfilment and of promises is *ours*: the dead ought to bury their dead, ought they not? In short, I am very unfortunate, and deserve your prayers,—in a quiet kind of way! If you lose tidings of me altogether, and never hear of me more,—consider simply that I have gone to my natal element, that the Mud Nymphs have sucked me in; as they have done several in their time!

We close with a few random gleanings:

"What a view must a man have of this universe who thinks he can swallow it all; who is not doubly and trebly happy that he can keep it from swallowing him."

I ran away from London into Bristol and South Wales, when the beats grew violent, at the end of June. South Wales, North Wales, Lancashire, Scotland: I roved about everywhere seeking some Jacob's-pillow on which to lay my head and dream of things heavenly;—yes, that at bottom was my modest prayer, though I disguised it from myself: and the result was, I could find no pillow at all; but sank into ever meaner restlessness, blacker and blacker biliary gloom, and returned in the beginning of September thoroughly eclipsed and worn out, probably the weariest of all men living under the sky. Sure enough I have a fatal talent of converting all Nature into Preternaturalism for myself: a truly horrible Phantasm-Reality it is to me; what of heavenly radiances it has, blended in close neighborhood, in intimate union, with the hideousness of Death and Chaos;—a very ghastly business indeed! On the whole, it is better to hold one's peace about it.

"Adieu, my friend, it is silent Sunday; the populace not yet admitted to their Beer-shops, till the respectabilities conclude their rubric-mummeries, a much more audacious feat than beer."

When I see painful Professors of Greek, poring in their sumptuous Oxfords over dead *Greek* for a thousand years or more, and leaving live *English* all the while to develop itself under charge of Pickwicks and Sam Wellers, as if *it* were nothing and the other were all things: this, and the like of it everywhere, fills me with reflections!

"Alas, Alas, the Future for us is not to be made of butter, as the platforms prophesy; I think it will be harder than steel for some ages."

Report of the Missions of the Free Church of Scotland in Western India, (Bombay, Alibag, N. Konkan, Indapur, Jalna and Berar.) Some of the facts mentioned in this Report have already been noticed in our columns. While referring to the marked success of the Institution in Bombay, in connection with University examinations, regret is expressed that so few Native Christians are candidates for College education. Connected with the Ambroli Church, under the Pastoral care of the Rev. Dhunjibhai Nowroji, are 74 communicants. A favourable report is given of the Vernacular schools in Bombay, of Zenana work carried on by Miss J. S. Paterson and the Girls' Boarding School under Miss C. S. Paterson.

Although only one has become a communicant during the year Miss C. S. Paterson remarks that she sees quite a change in a number of the younger girls, and has been cheered by the way in which some of them have spoken to her of their thoughts about their spiritual state. She feels sure that there is a true work of grace going on in their hearts. On the whole she has been much encouraged in her work during the year, and has had many tokens that the Spirit of God is indeed working in many of their hearts.

A good account is also given of the Medical Mission and other work carried on at Thana, where Mr. Luzarus Abraham is in the charge. Mr. Ramchundra B. Powar has been transferred to Kulyan, where he devotes his entire time to the preaching of the Word. The Rev. Gunputrao R. Navalkar says that there has been the usual work done at Alibag. The English School there is thriving, having 100 boys. Many of the pupils have ceased to believe in idols. The vernacular schools in the district are well attended. We will notice the remaining Missions is a future issue.

The *Indian Evangelical Review*. April. The contents of this number are as follows: I. Mission work among Lepers in India; W. C. Bailey, Esq.—II. Brahmoism; The Adi Somaj, by Ram Chunder Bose, Esq.—III. Self-support in the Native Church; Rev. J. E Scott.—IV. Chr. Organization in India; C E G. Crawford, Esq.—V. Union of Christians in India, Rev. J. S. Chandler.—VI. Decennial Missionary Conference; Rev. J. B. Ashton.—VII. Hinduism at Benares; Rev. John Hewlett.—VIII. Marriage Laws for Europeans and Native Christians.—IX. Holy Matrimony; by the Editor.—X. Notices of Books.—XI. Notes and Intelligence. The 4th and 5th articles relate to the organic form that the Church in India is likely to take on, or that should be aimed at. The writer of the former urges that Indian Christians should aim at the formation of an Indian National Church including all professing or baptised Christians within its local area. Episcopalians, Presbyterians, Methodists, Congregationalists or Baptists should all form one Church whose units should be determined by locality. For our own part we fail to see why the nominal Christians of one country should form an organic unity, any more than the Christians of two countries. We believe that just in the degree in which the aspiration of Christ as set forth in John xvii. is fulfilled, Christians will rise above national distinctions, knowing no man after the flesh and glorying in their common humanity. The union that Christ desiderates is that which is witnessed wherever Christians love one another with pure hearts fervently. The Spirit of Christ is the spirit of union, and we are doing our best to promote union when we are putting on the Lord Jesus Christ and learning to walk even as he also walked. The writer of the 5th article does not think the scheme of a national Church for India practicable, though he is of opinion that the Christians of each town should form a church by themselves. Well, if we could see the experiment successfully worked out in one city, the earnest Presbyterians, earnest Episcopalians, earnest Baptists, earnest Methodists, earnest Independents, earnest Friends &c &c. all constituting one church in that city, we should not be very skeptical as to the formation of a national Church. As matters now are, we do not think that any expression of the oneness of Christians, beyond what is given in Decennial Conferences, Evangelical Alliances, Bible and Tract Societies &c. is practicable We believe that Christian unity will express itself so far as it is experienced. And it appears to us that Christian love shines in nothing more illustriously than in cases where differences with regard to doctrinal points are not allowed to diminish the love. Mr. Chandler points out, what is very true, that the Native Christians of India care comparatively little for the points of denominational difference so long as the views are evangelical. This we believe is very much owing to the fact that the missionaries who teach them really have little to say about these points of difference, and confine themselves to the Gospel in its most pronounced features. We must reserve this number of the I. E. Review for further notice.

Report of the Wesleyan Mission in Mysore. This mission is planted in twenty stations of the Mysore Province. The missionaries and assistants are 17; catechists, 20; Chapels 16; Local Preachers, 25; Church-members, 720; probationers, 85; scholars

6,654 ; day-schools, 62 ; Sabbath-schools, 16. The largest part of the report is taken up with statements of the educational work carried on by the Mission. 29 passed the Matriculation examination, and 50 the middle Class. In the theological Institution at Bangalore are six students. In the Native Churches there was last year an increase of 87 members. The Church in the town of Mysore has been more than self-supporting. The agents of this Mission traverse the whole of Mysore, preaching the Gospel.

From Banawar, in the Hassan circuit, a very interesting work is reported. Years ago a Korama, a member of a nomad tribe in Mysore which lives by hunting and basket making, went as a cooly to Natal, was there brought to Christ by the Rev. Ralph Stott and returned to Bangalore a Christian. Three years since he was the means of bringing two others to Christianity and they brought three more.

We have received and shall notice as soon as may be, the following : Report of the Bareilly Theol. Seminary.—Our Monthly, March and April.—Remarks on "the Mistakes of Moses."—The Aborigines and Outcasts of India. By Major Conran.—Report of the Madras C. V. E. S.—Report of the Madras Religious Tract and Book Society.—Report of the Ellichpoor Mission. —Report of the London Mission, Belgaum. —Bombay Educational Record.—Jeypore Exhibition, 1883.—Facts in Real Life, by a missionary.—Two Marathi tracts from the Aryan Tract and Book Depot.—Missionary Review, Jan. Feb.—Cook's Excursionist.—Introduction to the Critical History of Philosophy, Mahan.—Indian Baptist, May. —Harvest Field, May.

The Bombay Guardian.

SATURDAY, MAY 5, 1883.

UNATTRACTIVE CHRISTIANS.

The Rev. Dr. Cuyler is not only one of the most successful ministers of the day but is also one of the best Christian writers. As a preacher he is at once a powerful evangelist and a wise and useful pastor. As a writer, every thing turns to gold beneath his felicitous pen. His thoughts are good and fresh and the language in which they find expression has a charm of its own. One of the secrets of his style is its naturalness ; there is no painful elaboration, no straining after effect, no traditional formality. We find an article of his on "attractive Christians" which we transfer to our columns. One or two expressions occur in it, which we feel compelled to notice because they seem to limit the grace of God here available, and because we believe that God is calling his people of all denominations to entertain a loftier view of the possibilities of faith. He says, speaking of an acrimonious, perpetual fault-finder: "I suppose he has grown mellower since he passed into the genial atmosphere of the better world." Again: "Sanctification is a genuine and gracious process, and it never reaches completeness in this life. This should make us charitable and tolerant towards the infirmities of sincere followers of our Master."—We certainly want all the charity that is to be had, and we need to be tolerant of injuries committed against ourselves; but when the truth and honour of the Master are concerned, our great aim should be to get the offending parties to cease from offending. We cannot cast out Satan by Satan ; we cannot cast out a censorious spirit by censoriousness ; but loving and hopeful expostulation may go far. That is only an imitation faith that lets us lay to heart, concerning the failings of our friends, the flattering unction that there is to be for them any place of probation or purgation after they have done with this life. It is not so taught in the book. If sanctification does not reach completeness in this present life, then after this life is ended, there must be some condition or place where the remainder of evil may be eliminated and the shortcomings of grace may be implemented. What is that condition or locality? It cannot be hell ; for hope never enters there ; it cannot be heaven for sin never enters there. We know of no place where the defective Christian can continue to grow in grace and get rid of his uncharitableness &c. &c. There is no place or condition of that sort, mentioned in the Bible except this life of ours. The man of whom Dr. Cuyler is speaking, is wanting in that which Christ declares to be a *sine qua non*. "He that loveth not his brother whom he hath seen how can he love God whom he hath not seen." Love is the fulfilling of the law. This crab-apple Christian continues long years under the ministry of the Gospel, enjoying all means of grace, yet up to the last fancies that he is serving God by denouncing this and that other Christian, and persuading himself that the difference between him and them expresses his moral superiority to them. He is faithful in many respects because there are no temptations arising to him in those particular lines of duty. Could any thing be more ill-advised than to encourage such a one to think that whatever is wrong in him will be rectified in a supplementary period of probation when more powerful means of sanctification will be enjoyed than can be had in this miserable world? We can hardly conceive of any thing more unhappy in its effect than such a theory. And what does it rest upon? Simply upon the idea so largely entertained in the churches that to free a man from sin would tend to puff him up with pride, (a contradiction in terms,) and that we show our humility by declining to be wholly freed from sin. It is admitted that the Spirit of God is omnipotent, but it is not believed that he will put forth all his power to free us from sin, so long as we are in this life. To speak more exactly, it is not believed that he will exert the fulness of his power, till the moment of death. When the door of death opens to let us through, and it is certain that we shall not bring the precious gift into the murky atmosphere of this world, then we may be made holy. This is the theology ; but Dr. Cuyler forgets his theology in the passage we are commenting on, and lets it appear that the door of death must close behind us and effectually separate us from the life that now is, before we can be cleansed from the evil that has been clinging to us. Very strangely there is not a single passage in the New Testament teaching that the crowning work of the Spirit is reserved to the moment when we pass away from the scenes of earth. At the bottom of this is a strangely erroneous idea of Christian holiness. Holiness is a gift and not an attainment. Christ is made unto us sanctification as he is made unto us justification. The main thing is to recognize our own utter and irremediable depravity ; depravity in this sense, that apart from Christ, I can do nothing but sin. The next step is that God in giving us the Holy Spirit undertakes to do in us that which we have so signally failed in doing. See Romans viii. It is true that the omnipotence of the Spirit is limited; it is limited by our unbelief. I shall certainly not experience the fulness of the Spirit's power if I do not believe that it is now available for me. It will be unto me according to my faith.

What the crab-apple Christian needs is to know the love of God. Let him stop judging others for a week and give himself to the study of the cross as an expression of God's love to him and desire to save him from all sin ; let him keep the image of the crucified One, crucified for him, before him night and day, and a change will pass over him that will reveal itself in loving tones and words and acts and humiliating confessions of his own error.

Every two or three days we recive a letter from one who uses very acrid ink, and who seems to think that he has been specially raised up to point out the faults of the best of Christians and who seems to identify the spirit of denunciation with the Holy Spirit, and to fancy that these diatribes will secure for him a favourable record in God's book of remembrance. We should be sorry to think that our brother's only hope of getting rid of this bitter spirit were in a future probation. We see no reason why he should not be delivered from it straightway. The Lord Jesus is a good Shepherd, and is specially mindful of any of his flock that have been feeding on what is injurious ; if they will only entrust themselves fully to him he will cleanse them from all filthiness of the flesh and spirit, and enable them to perfect holiness in the fear of the Lord. Now is the day of salvation ! now is the accepted time.

REMINISCENCES. CCIX.

Extracts from diary kept in 1849 in Bombay

March 29. The highest expression of love to God is to show that we value his love, and of enmity, to disregard his love. Our highest duty is to be seeking larger and larger displays of his love. In other words all duty is summed up in this : 'Be happy in God.' We are to be ever drinking at this fountain ; then shall rivers of living water flow out of us. The things God enjoins are only so many processes by which he more distinctly and leisurely reveals his love to us. The law by which God makes the hen solicitous of her brood's welfare, is not more an expression of his love to the brood, than to the mother.—Our happiness may be as manifold as the ways in which God shows his love to us, and these are infinite in number.

Canticles 6. 5. Turn away thine eyes from me. Stupendous as are the wonders of the eye in respect to its power of gathering up the marvels of creation and giving them to the mind, the power by which it reveals the affection of the mind is equally wonderful.—Its capacity of expression cannot be too much admired. A single look of love has in many instances sufficed to enthrall the soul of another, so that he has been willing to lay down his life for the person who gave it. So that a single look of the eye may become a more powerful means of influence than the gift of the whole world. Here is the glorious

power and wisdom of God. All that I can do is by the grace of God to have this feeling of love; I am utterly dependent on Him to reveal it; but how instantly and how divinely he does it. And not the eye alone; it finds its way instantly to the tone of the voice. God has a power of so modulating the voice, that it shall become an immense expression of love, independently of the words uttered. And indeed the whole person may be made instantaneously to be the visible embodiment of this love, by a power and in a way altogether beyond our reach of thought. The person that loves is the only one that can appreciate love. And the more a Being is full of love, the more will he be affected by love. God is love: therefore God is affected by love infinitely more than any other being. An expression of love that would be altogether lost upon the insensible natures of our fellow men, affects God immensely. It is said that all things for God's own pleasure were created, from which we learn that he finds his happiness in his creation. Love is blessed in blessing its objects. God is blessed when we show our value of his love by eagerly seeking and joyfully receiving it.

How astonishing God's power to concentrate. In a large theatre, a hundred musicians may be performing an overture; in every atom of the atmosphere contained in that theatre, not only the sound of each instrument, but the one melody resulting from their union, will be reproduced. If there should be 10,000 auditors each one would hear all that the others hear. A discharge of a cannon may be heard in every point of a space of 10 miles diameter. How many billions of billions of roads must the report have traveled; and yet all issued from one tiny point in the centre. And so all the rays of light in the boundless expanse between us and the heavens may converge on one little point at the bottom of our eye. So that each point in space seems to have the capacity of all space. On the whole I conclude that it is infinitely easier for God to do any thing than for us to think that thing. He can turn every thing into any thing, and that any thing again into every thing. Men are skeptical about God's power to work a miracle; thinking that he can do things by processes and degrees and not at once. But it is in order to make a greater revelation of his greatness and absolute perfection, that He does things by processes. Every atom of every artery and of every drop of blood moving in that artery, is a repetition of the power and greatness evinced in the result of the whole process. When a muscle of the body is destroyed it is gradually carried off and ejected from the system, and by degress a new muscle is formed. Now the same power and wisdom that are revealed in the result of the whole process, are revealed in every minute step of it. There is not a single thing done in all the process, that does not evince divine perfection and all sufficiency. That same omnipotence that raised Lazarus from the dead, is shown in each vital particle of our body each moment.

April 2. Jesus received the baptism of the Spirit, and is expressly represented as becoming full of the Holy Ghost. He had been 30 years waiting for this, that he might begin to bless a dying world with the gospel; and having received it, he would probably have proceeded at once to preach the glad tidings, but that he was driven of the Spirit into the wilderness. Driven; as though violence were necessary. He might naturally be inclined to say, What more can I receive! What more am I to wait for? Can there be any thing more than this, to be filled with all the fulness of God?—Nevertheless the Spirit drove him into the wilderness. He was to undergo a great temptation, which was this; to have in himself the life of the whole world, to desire earnestly the salvation of the world, and yet do nothing for its salvation, but abide God's time.—From this also I learn that to be filled with all the fulness of God, does not at all take away the necessity for striving against sin. What was Christ doing in the wilderness but striving against sin, against Satan? So striving that he fasted 40 days. If the Son of God, filled with the Holy Ghost, needed so to strive against sin, how do we need to strive against it? It is generally thought that the more we die to ourselves and possess God, the less need for striving against sin. Not so. We know that angels fell, and doubtless for this very reason that they did not feel their danger of falling and did not strive against the entrance of sin. As we become more and more full of the Holy Ghost, the difference in our favor is this, that the Holy Ghost exerts his power more grandly in and by us, and not that the necessity for the exertion of that power diminishes. Satan is always himself; and what is painful in the conflict in the early stage of our course, when there is much of self and little faith, ceases to be painful when we are conscious of the infinite treasury of power, holiness and grace dwelling within us. It seems probable to me that to all eternity the great command will be, Watch? That the power of God is to be displayed to all eternity preeminently in this, That we are kept moment by moment from sin. Even as we are created over and over again each moment from first to last, so we are redeemed over and over again each moment through all eternity. God is love, and delights in such a Government of us as affords scope for the largest possible disclosure of love. Now herein, it seems to me, is this disclosure, namely, that we are kept moment by moment from that horriblest of foes, sin; that we are kept in heaven by the omnipotent energies of the cross, every instant, through eternity. But how shall we be kept conscious of this Calvary love? By having to strive against sin. We shall have the most perfect and soul-satisfying conviction that we are to be kept, that we shall never fall, that we shall always be made to triumph in Christ Jesus, but the perpetual triumph supposes perpetual antagonism. God shall work in us to will and to do of his good pleasure, and we shall strive, according to his striving who worketh in us mightily. The working of the Holy Spirit is constantly represented as an energetic working. There must be difficulties in order to the display of power. Wherever in creation we see God's power displayed in processes we find difficulties. God compreses and straitens himself, embanks and walls in his power, in order that it may be made more manifest. It is when steam is confined in an engine, when a tremendous resisting force is brought to bear upon it, that its power appears. Jesus Christ, by his own declaration, was straitened while he lived. He was hampered and beset with difficulties. Matt. iv. 1-11; xvi. 23; Luke vi. 12; John xii. 27; xiv. 30; Heb. v. 7, 8; Ps. xxii; Jude 9.

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite to Byculla Club.) The Rev. W. Carey, M. B., will preach on Sunday at 7-30 A. M.; and the Pastor, the Rev. W. Bell, M. A., at 6 P. M. Seats free. All are cordially invited.

Received by Treasurer, for Grant Road Church Debt, from Miss M. M. Rs. 8; Mrs. R. O. 10; G. B. 5.

Received for Gospel Hall, Picket Road, from Mrs. F. Rs. 5; Friend, 5.

RECEIVED for House of Hope, from General W. Rs. 25; Baroda Church Offertory, 25.

Epitome of News.

SATURDAY, APRIL 28.

—*Times of India*; Alexandria, 12: The Ulemas of Khartoum have been doing their little best to prove that the Mahdi is not the true prophet, and documents to this effect have been printed amd circulated thoughout the districts, but, it would seem with very little success. A copy of their disparaging remarks on his birth, character, &c., reached his hands. He at once answered it, calling their attention to his numerous victories, and pointing out that if he had not been protected by the Almighty it would not have been possible for him, a poor fakir, to have achieved such great deeds. This plain language appears to have produced a greater impression on the people than all the learned and far-fetched arguments of the Ulemas of Khartoum. and has increased the belief in the Mahdi as a messenger of God.

News received from Massowah of a disquieting character. King John intends to press his long-standing grievances against Egypt regarding their retention of the port of Massowah, which he is anxious to secure so as to import and export goods. It would certainly be a most unfortunate thing for Egypt if the vexed question of the Abyssinian frontier were pressed for settlement just at present.

MONDAY, APRIL 30.

—*Calcutta paper*: The case of Mary Pigot v. W. Hastie came before Mr. Justice Norris. The plaintiff in this case is the Lady Superintendent of the Scottish Ladies' Mission, and the defendant the Principal of the General Assembly's Institution. This was a suit for defamation, at which damages were laid at Rs. 20,000, and the settlement of the issues involved was to have come off this morning. On the case being called on, plaintiff's barrister represented that defendent had only filed his written statement on Saturday last, and that plaintiff's attornies had not yet received a copy of it. A fortnight's adjournment was, therefore, asked for. Defendant, who appeared in person, stated that he hoped there would be no unnecessary delay in calling up the case, as the reputation of a very important mission, with which he happened to be connected, was involved in the suit. The court granted the adjournment applied for.

—*Times of India*: Possibly in the result most people will prove to be of the opinion of our Bombay Sheriff, Mr. R. N. Khote, that Mr. Ilbert's Bill is a matter for a compromise. That was our own opinion too, and we were at the pains to suggest an arrangement which we honestly believed would meet the exigencies of the political situation. We proposed that a clause should be added to the Bill giving a European brought up before a native magistrate the right to claim to be transferred to the jurisdiction of a British-born magistrate, if he be able to allege any ground for the belief that such transfer would conduce to the ends of justice. We happen to know that the principle underlying our proposal is considered by men well qualified to judge, to be sound, and perfectly in accordance with English precedent.

—Same: It appears that the Port Trustees proposed to build new offices in the Fort. The statue which is to be erected to the memory of the late Mr. Thomas Ormiston will either be placed in the new offices or in the offices at the Prince's Dock.

—*Madras Mail*: An important case is being tried this afternoon (Apl. 26,) in the High Court, Original Side, in which a Brahmin woman sues for property left by one Kistappa, a Deputy Collector, who was betrothed to her when she was a little girl, but marriage was not consummated, as he became a Christian was put out of caste, and married a Christian

woman, who considers herself entitled to the property.

—*Christian*: It does not seem right to withhold from our fellow-believers the strengthening and comforting testimony of a child of God's last moments after four years of suffering in Christ's school of discipline; of trials borne bravely by Almighty help and endured patiently through Almighty grace. Capt. Carey was in perfect health on February 9, when his last bright cheerful letter was dated, taking down "time expired men" to Bombay. On the 16th he returned to Karachi, struck evidently for death, and grew rapidly worse. When his faithful wife told him that he was probable about to be taken, and asked if he were "afraid of death, he answered instantly, "*Afraid*! no! it's going *home*!" And a beautiful smile lit his face, as she mentioned meeting his Saviour and his lost little boy. She asked if she should pray for his recovery. He said, "No—pray for easy moments before I go." An hour after, with but one moment's struggle, his wearied spirit departed to perfect rest and joy, leaving those who best loved him to 'sorrow not as those who have no hope."

Tuesday, May 1.

—*Madras Mail*: A detachment of the Salvation Army, consisting of Captain Gladwin, Lieutenant Mrs. Gladwin, Lieut. Miss Thompson, Lieut. Roberts, and two young Gladwins arrived this morning from Bombay. They sang a hymn as the train neared the station, but their voices were scarcely audible, owing to the noise made by the train. The ladies wore a loose dress with a green cloth thrown across their shoulders and heads after the Mahomedan fashion. The corporals wore the Turkish fez. Mrs. Gladwin spoke Hindustani very fluently. There was no demonstration of any kind, and the party drove off quietly to the residence of Mr. Bauboo, of the Free Church Mission, whose guests they will be during their residence in Madras.

—The Madras Government have given notice that they will not allow lotteries at the forthcoming Bangalore races.

—Private W. Doyle, 2nd Lancaster, has been sentenced to 10 years' penal servitude for shooting Private Taylor with intent to murder, at Ahmedabad.

—The *Deccan Herald* announces the death by drowning of Master W. Dracup (of the Bishop's High School, Poona, and a son of Mr. J. Dracup, late Assistant Collector of Dharwar), in the Sungaum River, on Saturday morning. The deceased went out for a swim with several of his companions, and after he had been in the water some time, he suddenly disappeared from view in a most unaccountable manner, and it is supposed that the unfortunate lad was suddenly taken with some kind of fit. The deceased was 16 years of age.

—The *Bombay Gazette* has an accuunt of the Corpus Christi Festival at Bandora, last Sunday. Here is an extract: The centre of attraction was naturally the dignitary of the Church, bearing a cross in his hands. He was surrounded by a number of inferior priests who held a canopy over his head, and was preceded by two men with censers. The procession was headed by a band which played settings of the masses at intervals, and was divided into groups, according to sex and nationality. All the way to Mount Mary Church the people recited the formulas of their faith in English and in the vernacular. Having arrived at the top of the hill where is situated the Church of the Holy Virgin, the processionists formed into rows on either side' leaving a space in the middle, and as the dignitary of the Church passed by with the cross, they knelt down reverently. Throughout, the reverence shown by the simple folk who principally composed the procession was quite exemplary; but it was easy to discover that their ideas as to the object and meaning of the festival were very vague and undefined. In the compound of the church were assembled a number of spectators, amongst whom were several Parsees and representatives of the other native communities. A number of dealers in ice-cream and sweetmeats had also obtained access to the compound, and taking advantage of the opportunity, turned many an "honest penny."

—Junaghur, Drangadhra, and Cambay having finished their experiences, Lunawada is now taking its turn. A correepondent of the *Gujarat Mitra* writes that the subjects of that Native State are contemplating an exodus, on account of alleged heavy taxation. The writer states that the inhabitants had actually gone out of town, but were brought back on promise of their grievances being looked into. They returned; but the question of remedying the supposed evil was shelved; and hence the second attempt.

—The locusts fall in with the prevailing fashion, and are making their appearance at Matheran.

—*Bombay Gazette*: Shaik Hoosein, the man who caused so much trouble to the authorities and to the Mahomedans at Nasick, was tried before Mr. C. Gray on a charge of defaming the Cazi, and, we hear, was convicted and sentenced to five months' imprisonment.

—An Englishman has been arrested at Pittsburg, charged on his own confession with being one of the murderers of Lord Leitrim in 1878. He is believed to be insane.

—*Indian Witness*: Beyond all question the heaviest blow which has yet been dealt to the out-still system of Bengal is the memorial of the mill-owners iu Calcutta and vicinity to His Honor the Lieutenant Governor of Bengal. These gentlemen are not amiable enthusiasts, or fanatical missionaries, or unsophisticated Blue Ribbonites, but practical men of business, each possessing two eyes in the front part of his head, and they state some tangible facts which ought to, and no doubt will, arrest public attention. They give employment to about 50,000 workmen, and affirm that since the introduction of the out-still system the production of their mills on Monday has been reduced 25 per cent, owing to the fact that a large proportion of the workmen are so debauched by Sunday's drunkenness as to be unfit for work. No wonder that these memorialists think it is "unworthy of a civilised government to raise a revenue by placing in the way of a hitherto temperate nation every encouragement to become intemperate."

—Same: It was mentioned in the principal Lahore paper not long ago that three Persian ladies had been baptized by the American Presbyterian missionaries at Lodhiana. From particulars which we have obtained it appears that the ladies were the widow and daughters of the late Shahzàda Wamik, one of the Sudozai princes of the Shahshuja connexion—expelled with the English in 1843 from Cabul. They have since that time lived in Lodiana as pensioners of Government. These ladies were instructed by Mrs. E. P. Newton, one of the most efficient zenana workers, and eighteen months ago one of the daughters professed her faith in Jesus as the Saviour. Her mother and sister were first very much opposed to her new faith, but soon began to manifest a similar interest. About six months ago they asked for baptism, but their request was not complied with till three weeks ago, when they all came out together and were baptized in the mission church. As they were unprotected ladies, they were allowed to go to Ferozepore, 75 miles from Lodhiana, where they will live in peace under the protection of a missionary. We understand that the effect of the baptism was to arouse fierce opposition against the missionaries. Two thirds of the zenanas were closed against the ladies, and threats of murder and dishonour were uttered against them, but nothing has yet come of it.

—Same: The missionary cause in North India has lost a valued workman by the death of the Rev. A. McCumby, of the Baptist Mission in Benares. Mr. McCumby was born at Cawnpore in 1814. In 1833 he joined Mr Start's Mission, with which he was connected for about 39 years. He united with the Baptist Missionary Society about five years ago. Mr. McCumby had just returned from the Ajodhya mela, where he had gone to preach, and was attacked by cholera at an early hour last Sunday morning. He rallied during the day, but became worse during the night, and at half-past five on Monday morning he slept in Jesus. He was one of the best open-air preachers in North India, and has left behind him an excellent reputation as a Christian and as a missionary.

—*Indian Chr. Herald*: We join with the Non-conforming Ministers of Rangoon in expressing our deep regret that on the motion of the Right Reverend Dr. Strachan, Anglican Bishop of Ragoon, a canteen for the sale of intoxicating liqours is to be opened at the Rangoon Sailor's Home, which hitherto has been the only place of resort where sailors visiting that port could be free from temptation to indulge in the use of liquor. And we are convinced that all moral and religious work on behalf of seamen in Rangoon has met with serious detriment, in the supercession of the principle laid down by the late Chief Commissioner, Mr. Bernard, that the Home be conducted on strictly total abstinence principles.

—*Indian Churchman*: Our Lahore and Panjabi fellow Churchmen are not so lucky as those in Edinburgh, and we observe, and, we must confess, observe with regret, that a grand Bazar, under the most distinguished Anglo-Indian patronage, is to be held in London next June, in aid of the Lahore Cathedral Building Fund. We fully appreciate all the loving work and care of those who provide the materials, but think it rather derogatory to have the usual wiles and artifices of a Bazar associated with the building of a Cathedral, or of any other church.

Wednesday, May 2.

—*Times of India*: Six cases of cholera are reported to have occurred at Worlee on Monday last, two of which proved fatal. The matter has been reported to the Health Department of the Municipality. A Hindoo, named Motee Doolia, who was returning from a pilgrimage to Jejooree, a village in the Poona collectorate was seized with cholera on board a native craft between Panwell and Bombay, and died on Monday. On arrival in harbour the boat was disinfected and the police surgeon was informed of the occurrence.

—The *Poona Observer* says:—We are sorry to learn that cholera has made its appearance in the city, the first case reported being on the 27th ultimo in Gunnesh peit, which, however, did not prove fatal. There was another case on the following day in Kusba Peit, which proved fatal. On the 29th two other cases were reported from Shukurwar and Sadasew Peits, one of which also proved fatal. The epidemic was introduced by the pilgrims returning from Jejuree.

—Mr. Brooks, locomotive foreman at Hurda, was out shooting bison when his rifle burst, blowing off his left hand. The *Times of India* correspondent says: Mr. Brooks was in a district where medical aid was not procurable, and he had to walk in the blazing sun to the railway station of Sohagpur, a distance of eight miles, before he could procure assistance. At Sohagpur his shattered hand was dressed, and he was speedily sent on to Jubbulpore by a goods train. On arrival at Jubbulpore his maimed limb was examined by Dr. Rice, who deems amputation necessary, and will perform the operation to-day.

—Professor Kirkham was called to the Bar on the 12th ult. Mr. Kirkham returned from leave by the last mail steamer, and will immediately resume his duties in the Bombay Educational Department.

—There was a large fire in Tamarind Line night before last, destroying the building

formerly known as the Royal Hotel, and a part of Mr. Claridge's Press, Mr. Knaust's go-down, etc.

—*Madras Times*: Miss Elizabeth Wolfe, *alias* Sister Mary St. Oloysius, a novice at the local convent of the Presentation Order, having completed her two years of probation, will be admitted to the religious profession this day (Monday.) The ceremony, a very interesting one, will commence at 8 a. m., and in the course of it the candidate will pronounce the three vows binding her to perpetual virginity, poverty, and obedience, and the white veil she wears at present will be changed for the black.

—*Bombay Gazette*; Rangoon, 28 : The trial of Theebaw Isabwah, a Shan prince, for shooting two of his followers in Kemendine last month, concluded yesterday in the Recorder's Court.

The Recorder passed a sentence of death, informing the accused that he could appeal to a special court against the finding on points of law, within seven days, or could apply to the local Government for a reprieve.

—*Deccan Herald*:—We regret exceedingly to learn that, on Wednesday morning last, Mr. F. Hewett, the Assistant Superintendent, Revenue Survey, at Mouze Wani, in the Rajapur taluka of the Rutnagiri Collectorate, discharged his gun at one of his peons, wounding him seriously and in several places. The injured man was at once removed to the hospital, and is reported to be lying in a precarious condition. The cause of the disaster has not yet transpired, but from the fact that this same gentleman was fined Rs. 50 last year for having seriously injured his *hamal*, we fear it cannot be wholly attributed to accident,. We can only trust it may turn out so, however. The case is at present under searching investigation by the polite. Mr. Hewett is a son of Major-General Hewett, late Commandant B. V. R. C.

—The *India Methodist Watchman* : From time to time articles have appeared in the I. M. W. about the infamous traffic in European girls carried on by Europeans living in Bombay. But the half has never been told of the infamy, the vileness, the devilish wickedness of these robbers of innocent girls. Inveigled by promises of marriage or of grand service they are lured to Bombay and hurled into the most infamous houses of ill-fame, we have ever heard of. European girls of various nationalities, native womee of all classes down to the vilest, crowd every house on more than one considerable street and in their midst stands the office of Her Majesty's Government, where if not shameless men, men with shame, attend to the registration of prostitutes and Her Majesty's surgeons here examine and declare upon the fitness of these hundreds if not thousands of women, to feed the fires of hell by gratifying lust as beasts never do. The stench of this awful place comes up before God day and night. Here in the midst of a heathen city, a Christian Government legalizes, and regulates by a permanent establishment a viler business, more shamelessly and openly carried on than in almost any other nation on the globe. Here the sons and boys of many a reputable home in Bombay have fallen almost hopelessly into the way of her whose feet take hold on hell. Here thousands of souls have been ruined and every day others go by this reeking iniquity which no pen can describe. Here helpless women in present disgrace are being constantly cast out as worn out for the trade to be henceforth the most pitiable of womankind. Here breed and spread the most horrible diseases known. Yet, it must pass, as the whole business is under Government Espionage. Forsooth, would that the infamy and awfulness of this business could be cried into the ears of the representatives of Her Majesty's Government till some sense of the awful shame of the thing came upon them. Heathenism so far as we know presents nothing so indescribably and unmitigatedly bad, as the business conducted under the C. D. act of India in Bombay.

Thursday, May 3.

—*Times of India* : "There is a rumour in well-informed circles on the Continent that a certain understanding has been arrived at between the Nihilists and the Czar to postpone action till after his coronation. When this solemn act has been performed, the Emperor of Russia will himself inaugurate those reforms, which are desired by the more moderate section of the Nihilists, but he will not be forced to adopt them by threats or violence.

—Same; Calcutta, 2nd: At the High Court to-day, Mr. Justice Norris said his attention has been called to an article in the *Bengalee* newspaper of the 28th of April. The article stated among other things :—

"What are we to think of a judge who is so ignorant of the feelings of the people, and so disrespectful to their most cherished convictions, as to drag into court and then to inspect an object of worship which only Brahmins are allowed to approach after having purified themselves according to the forms of their religion? The religious feelings of the people have always been an object of tender care with the Supreme Government. Here, however, we have a judge who, in the name of justice, sets these feelings at defiance and commits what amounts to an act of sacrilege in the estimation of pious Hindoos."

His Lordship said the account given of what took place in court was absolutely untrue in letter and in spirit. What had happened was this: In the course of a certain procedure one of the counsel applied to have an idol brought into court for identification, and to this the counsel on the other side assented. His Lordship then enquired of the Brahmin interpreter whether such a course would outrage the feelings of orthodox Hindoos, and was told that the idol could not be brought into court as the floor was matted with coir matting, but it might be left in the corridor, and this was accordingly done. His Lordship considered the article a gross contempt of court, and directed that a rule should issue calling on the editor and proprietor of the *Bengalee* to show cause on Friday next why they should not be committed to the Presidency jail. His Lordship said he would communicate with the Chief Justice and ask him to arrange for a full court to hear the case.

—The Str. *Venetia* left Aden with English mails for Bombay Wednesday 10 a. m.

—Dr. W. G. Balfour delivered a lecture yesterday at the Framjee Cowasjee Institute on the aims and objects of the St. John's Ambulance Association.

—The Princess Nathalie Schakowski's tragical end has stirred society in Paris. She was well known there and on the Riviera. The Princess was found dead and frightfully crushed on the Koursk Railway. A train had passed over her. It is thought that with suicidal intent she lay down as she saw it approach.

Friday, May 4.

—*Times of India* : Two more of the men concerned in the Phœnix Park murders have been condemned to death, but these took the unusual course of pleading guilty to the charge preferred against them. This they have no doubt done in order to save themselves from the gallows, and it is probable, under the circumstances, that the sentence passed upon them will be commuted into penal servitude for life. Delany, one of the two men, corroborated the evidence adduced by the informers and the police. The likelihood is, that both Delany and Caffrey were desirous of turning informers, but that the police considered their case already strong enough to do without them. The day previous to the convicting of these men, Fitzharris, one of the prisoners charged with complicity in the same murders, was acquitted on the murder charge, but will be tried for conspiracy. It is now clear that very few of the men concerned in the Phœnix Park murders are likely to escape conviction, the authorities having managed, one way and another, to get up a very strong case against the "Invincibles."

—Same: The Government Resolution on the working of the C. D. Act in Bombay was discussed at the meeting of the Bombay Municipal Corporation yesterday. Mr. Geary proposed that the resolution should be recorded with an expression of opinion that there was nothing either in the resolution or the report with which it dealt to warrant the Corporation in changing the views it had always held as to the working of the Act in Bombay, and that the Corporation desired to express its confident hope that the Government in view of the action of the House of Commons and her Majesty's Government in England in rescinding the Act in the United Kingdom would now rescind it in Bombay. Mr. Glary's motion was agreed to.

—Deaths last week, 480. By small-pox, 46.

—We acknowledge receipt of the Indian Railway Travellers' Guide for May, published at the *Bombay Gazette* Office Price, 8 annas. This is replete with information.

—The *John Bull*, hears it said on good authority, although the statement seems almost incredible that the expenses of the Archbishop of Canterbury, incident upon his promotion to the Primacy, amount to nearly 30, 000*l*.

—*Bombay Gazette*: We quoted a few days ago an account given by a Poona paper of a shooting case which occurred at Mouze Wani in the Collectorate of Rutnagherry. The facts of the unfortunate occurrence are, we believe, as follows :—Mr. F. Hewett had, it appears, some difficulty with a peon, about a trifling matter, and, getting annoyed, pushed him out of his tent. The peon, resenting this treatment, gave the sahib a push back. Mr. Hewett retaliated with a blow, whereupon the peon getting his arms round Mr. Hewett's neek, pulled him down, and getting his knees on his back, pommelled him. The peon then fled, and Mr. Hewett enraged seized a gun and pursued him. The gun was loaded with No. 6 shot. The first barrel missed fire, but the second took effect, spreading over the man's side. Mr. Hewett immediately reported the matter to the Collector at Rutnagherry, and was detained in custody at the Traveller's Bungalow until yesterday, when he was released on bail. The wounded peon was taken to the hospital at Rutnagherry. He is not seriously injured, and is progressing favourably. The matter has not been publicly inquired into, but we understand that Mr. Hewett asserts that he did not mean to wound, but only to frighten, the peon.

—The appointments of Mr. Latham and Mr. H. M. Birdwood to act as judges during the absence of Mr. Justice Kemball and the employment of Mr. Justice Bayley as Chief Justice, are also formally announced.

—The appointment of Mr. E. T. Candy to act as Judicial Commissioner in Sind during the absence of Mr. Birdwood is gazetted. Several changes in the District Judgeships are announced in consequence. Mr. W. H. Crowe acts as Judge at Thana; Mr. E. Hosking goes to Sholapore, Mr. C. E. G. Crawford from Rutnagherry to Broach, and Mr. G. Jacob to Rutnagherry.

Selections.

THE LILY-WORK ON THE PILLARS;

or, Attractive Christians.

BY THEODORE L. CUYLER, D. D.

There were two massive pillars in the porch of Solomon's Temple which bore the names of "Jachin" and "Boaz." One name signifies "He will establish," and the other signifies "In strength." The two together are admirable emblems of solid goodness of character. Not hollow, not easily thrown off their base, and of undecaying material, they typify the firmness and the strength of the man who is immovably fixed, trusting on the Lord. *But, while these*

two pillars were made strong; they were also made ornamental; for they were enwreathed with delicate chains of carved pomegranates and "upon the capitals of the pillars *was lily-work.*" Thus are strength and beauty to be combined in every well-developed Christian character.

Beauty is that combination or harmony in color or in form that gives pleasure to the eye of the beholder. One of the profoundest prayers in the Bible is the prayer that the beauty of the Lord our God may be upon us. One of the richest promises is that "the meek will He beautify with salvation," and the loftiest ideal set before us is "the beauty of holiness." When our eyes gaze upon our enthroned Saviour in His celestial splendors, then shall they "see the King in His beauty." It was the ineffable perfection of Jesus of Nazareth which constitutes not only the glory of the New Testament, but furnishes the most unanswerable argument for the essential divinity that was clothed in human form.

Christ enjoined upon every one of His disciples to study Him, to learn of Him, and to imitate His example. A true Christian is the representative of Christ in this world—the only embodiment of gospel teaching and influences that is presented in human society. How vitally important is it, then, that those of us who profess and call ourselves Christians should make our Christianity *attractive!* Multitudes of people know very little and think very little about the Lord Jesus; nearly all the ideas they get of His religion is what they see in those who profess it, and their eyes are as sharp as those of a lynx to discover whether their neighbor is one whit the better for his religion. I will venture to say that the life of William E. Dodge was the most eloquent sermon in behalf of practical Christianity which has been presented in this community lately. It was worth many a volume of ingenious Apologetics to refute infidelity and silence the gainsayers.

But not all the solid piety is as attractive as it might be made. There is many a Jachin and a Boaz that has not much lily-work about his harsh and repulsive character. Of course, we do not refer to such disgraceful delinquencies as some church-members are guilty of who defraud their neighbors, or steal trust funds, or practice knaveries in politics, or befoul themselves with sensual excesses. Such members of the flock do not wear a fleece big enough to hide the wolf. But we might instance thousands of genuine Christians, honest at heart and sincere in their professions, who would be wonderfully improved by lopping off some of their unsightly branches. Egotistical Brother A——would look better in the eyes of his neighbors if he had not so many "I's" of his own. Brother B——is devout in his prayers, but his clerks and employés would enjoy hearing them better if he did not treat them as if they were pack-mules. Mrs. C—— is indefatigable in the Ladies' Benevolent Union; but her ill-conditioned children look as if they needed a Dorcas Society at home. And so we might go through the alphabet with descriptions of those whom the grace of God has converted; but they have not added many of the graces of "lily-work" to their religious constructions.

None of us need travel a mile to find some unquestionable Christians who sour their religion with censoriousness. Grant that their standard is high and exacting; but who made them judges over their neighbors? After an hour's talk with them, you acquire an insensible prejudice against some of the best people in your community. Such Christians are in God's orchard; but they bear crab apples. Everybody respects their sincerity, both in creed and conduct; yet nobody loves them. I once had a venerable and most godly-minded member of my church, who never did a very wrong act, to my knowledge. I am sorry to say that he scarcely ever did a pleasant one. There was a good, sound nut in that chestnutburr; but no one liked to prick his fingers in coming at it. So the rugged, honest old man (who in an humble way reminded me of Carlyle) was left to go on his way to Heaven, working and praying and scolding as he went stubbornly along; and even the children in the street were almost afraid to speak to him. I suppose he has grown mellower since he passed into the genial atmosphere of the better world. One of the most blessed things about Heaven is that the best and holiest who are admitted there will have left every disagreeable thing about them outside the gates.

Sanctification is a genuine and gracious process and it never reaches completeness in this life. This should make us tolerant and charitable toward the infirmities of sincere followers of our Master. Yet it should never excuse our own willful adherence to words, or practices, or traits of character which disfigure our religion and mar our influence. In building a character for eternity, we should regard its impression on our fellow-men; we are as much bound to ornament it with the "lily-work" as we are to make the structure solid and enduring. An attractive Christian is the one who hits the most nearly that golden mean between pliant laxities, on the one hand, and severe or sanctimonious harshness, on the other hand. He is strict, but not censorious. He is sound, and yet sweet and mellow, as one who dwells much in the sunshine of Christ's countenance. He never incurs contempt by compromising with wrong; nor does he provoke others to dislike of him by his doing right in a very harsh, or hateful, or bigoted fashion.

Our Master is our model. What marvelous lily-work of gentleness, forbearance, and unselfish love adorned the massive divinity of that life! What He was, we, in our imperfect measure, should pray and strive after. Study Jesus, brethren. Get your souls saturated with His spirit. His grace imparted to you and His example imitated can turn deformity into beauty and adorn your lives with whatsoever things are true and honest and lovely and of good report. He that winneth souls is wise. But, if we would win the careless and the godless to our Saviour, we must make our daily religion more winsome.

BROOKLYN, N. Y. (*Independent*).

GOD'S OMNIPRESENCE AS RELATED TO MAN'S CONDUCT.

No fact in Holy Writ is stated in sublimer language than that of the Divine Omnipresence. David's conception of the Infinite One was that of a universal sovereign manifesting his personality most gloriously from his throne in heaven, but not having his presence limited, like that of a human monarch, to the place which held his throne. On the contrary he conceived of the Divine essence as universally diffused He saw God everywhere. In the utmost borders of the sea, in hell, in heaven, in the darkness, in the light, wherever he could in imagination place himself, he felt constrained to exclaim: "Thou compassest my path and my lying down. . . Thou hast beset me behind and before." And then as if despairing to find one spot in the universe not pervaded by the essence of the great Unseen, he exclaims: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" And God's response to this sublime inquiry is, in the words of Jeremiah; "Can any hide himself in secret places that I shall not see him? . . . Do not I fill heaven and earth? saith the Lord."

Charnock says that when men asked Basil, "How shall we do to be serious?" he replied: "Mind God's presence." To their inquiry, "How shall we avoid distractions in service?" he responded; "Think of God's presence." To the question, "How shall we resist temptation?" he answered: "Oppose to them the presence of God."

These responses of Basil illustrate the place which the mysterious fact of God's Omnipresence should occupy in the lives of men. They resolve it from the sphere of metaphysical speculation into the realm of experience. It is doubtless lawful, if not profitable, to hold it before the intellect with reverent effort to take in the vast conception of the infinite essence diffused throughtout infinite space, in and about everything, yet separate from all things. It may be right to hold it before the imagination until, catching glimpses of its sublimity, one's soul is thrilled with inexpressible emotion. But its true, its highest use, is to keep it before the conscience and the affections. To so realize the thought that God is above, beneath and around one, as to feel the heart swell with reverence, adoration, gratitude and love and the conscience shrink with abhorrence from every thought, desire or act that He, the Holy One, is known to hate, thus to dwell on the omnipresence of God is, to cite John Foster, "to make a temple in every place I may be in; to realize it is to begin actual worship; whatever I may be about, to indugle it is to make all other existence fade away."

Just before entering upon his political career John Milton spent some fifteen months on the continent of Europe, chiefly in Italy. While there he was introduced for the first time in his life to social life in very high places. Great men honored him, flattered him, mado him the lion of the hour. His handsome face and elegant figure won the admiration of fashionable ladies. Like Tasso's Tancred he was moving amidts allurements which enchant the senses. But he carried with him a shield of brass and temptation did him no hurt. What that shield was the following memorable words, written after his return to England, will reveal.

"I take God to witness that in all those places where so many things are considered lawful, I lived sound and untouched from all profligacy and vice, having this thought perpetually with me, that though I could escape the eyes of men I certainly could not the eyes of God."

The restraining effect of this great conception is heightened if the thought of God's presence is associated with that of the love which beams in His observing eye. That eye is not hard, cold, threatening and repulsive like that of an austere pitiless judge seeking to condemn and punish; but soft, tender and pitiful, like that of a benignant monarch looking for signs of repentance in a malignant traitor or for evidences of love and faith in a loyal subject. The Omnipresent One is seeking, not to destroy, but to save. David seems to have taken this view when he said affectionately to Him who encompassed "his path," "thou hast beset me behind and before and laid thy hand upon me." One of the old commentators interprets the term *beset* by the military word *besiege* and thinks the psalmist looked upon himself as a soul besieged by the Holy One seeking to subject him to this law of love and righteousness. This exegesis may be disputed by some critics, but the thought is beautiful and in substantial accord with the spirit of both the Old and New Testament, The purpose of our divine environment is at one with that which brought the incarnate Christ from heaven and earth, even to seek and to save the lost.

What is this military figure but an expressive rhetorical statement of the truth, that God is constantly and in various ways impressing his personality upon the human soul? His existence He has written indelibly on its institutions. His righteousness is inscribed as with a pen of iron in universal history which demonstrates that human peace and dignity are indissolubly joined to right action, snd that the "wages of sin is death." This perfection is also proclaimed in every enlightened conscience which smites the wrong doer and warns him that retribution awaits him in the

future. His goodness is preached to the attentive soul by the voices of nature perpetually addressing his senses. His merciful love, the crowning glory of His nature, is exhibited in the life and death of His eternal Son. By these means, the Omnipresent Spirit so environs a man that, look which ever way he will, behind or before, within or without, he sees the Omnipresent. In fact he can only escape impressions from God's personality by wilfully closing his eyes, stopping his ears, and devoting his thoughts to the earthly. God "compasses his path." Does the reader inquire to what end? Our Lord himself answers his question when he says, "this is life eternal, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent." Hence God "besets men behind and before," that He may so impress his personality upon them, so teach them to know Him as to reproduce an image of Himself in them by a morally creative act, thereby saving them from self, from sin, from spiritual misery, and putting them into possession of that peace, love, and purity which constitute "eternal life."—(*N. Chr. Adv.*)

THOUGHTS ON HOLINESS.

BY REV. MARK GUY PEARSE.

DEAR READER,—Holiness is the palace wherein dwelleth the high King of heaven. Bethink thee of thyself—poor, ignorant, sinful. Remember that thou hast no warrant at this door but by the King's grace. Put on thee thy court robes, and draw near in lowly reverence, expecting to meet with Him.

Thou hast no key to unlock the palace door, for it openeth only from within. Yet, fear not. The King is ever gracious. Ask., and He shall give thee permission to enter. Seek, and ye shall find. Knock, and the King Himself shall open the door and bid thee welcom.

THE KING'S COMMAND.

"Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. v. 48.)

At the outset, here is "perfection." Perfection taught, perfection encouraged, perfection commanded. The Son of God comes down from heaven to teach us what we should be; and He bids us be perfect.

Let us look this full in the face. For whilst on the part of some there is an earnest seeking after the light, others get rid of the whole subject with a flippant or a fierce contempt: "Oh, I don't believe in 'perfection!'"

May not this be an awful and even a blasphemous thing to say? You may not believe in this or that man's way of explaining it. You may differ from everybody's view of the subject. But perfection, as it stands here, is not part of any human creed,—it is the command of God. Our opinion about it cannot get rid of the word. Here, in its majestic authority, it abideth for ever. But we may bring upon ourselves the penalty of those who neglect the commandment; perhaps even the greater penalty of those who reject it; or, possibly, the penalty of those who "despise" the word of God.

But beside these are others, very different—earnest and holy people, who have a conscious skrinking from anything that hints at the possibility of perfection. It is to them inseparable from a perilous tendency to spiritual pride, that most miserable and loathsome of all pride. Certainly none of us would like to hear a man say of himself, "I am perfect." With such a man our terms would be strictly cash; he is not the man to have credit.

Yet here is the word of the Lord, and we cannot afford to hold any view which rejects or weakens any utterance of his. Let us try, honestly and earnestly, to get at the meaning of this Scripture, praying for light to see, and grace to be, that which the Master commands.

To whom are the words spoken?

They are not meant for all. The answer is very plainly given. "And seeing the multitude, He went up into a mountain; and when He was set, his disciples came nnto Him, and He opened his mouth, and taught them, saying . . . . Be ye therefore perfect." The words are for his disciples, and for them only.

This is by no means the doctrine with which Christ meets all hearers. In the strong and almost terrible words of this Sermon on the Mount, He warns us against casting pearls before swine, or giving that which is holy to dogs. We are forbidden to take our treasures to those whom they cannot enrich, or our holy things to those who cannot be blest by them. When the great Teacher stood in Jerusalem, the stronghold of the Scribes and the Pharisees, He did not bid them be perfect. It was exactly what they thought they were—perfect in their prayers, and their almsgiving, and their robes, and their phylacteries. To them He pours fourth the terrible denunciation, "Woe unto you, hypocrites! Woe unto you blind guides! Ye serpents! Ye generation of vipers! How shall ye escape the damnation of hell?"

At another time there came unto Him the publicans and sinners for to hear Him. He did not bid them be perfect—that could only have discouraged them, almost mocked them. Jesus meets them with the gracious and beautiful stories of the Lost Sheep, the Lost piece of Money, and the Prodigal Son.

"*His disciples came unto Him.*" They knew Him. They loved and trusted Him. They sat at his feet and looked into his face, and listened wondering at the gracious words which proceeded out of his mouth. And to them He said, "Be ye perfect." These words, like the whole Sermon on the Mount, require that we come in the disciple-spirit. Not as theorists only; not as curious critics; but as simple, earnest, loving followers of the Lord Jesus. it may be that we come full of mistakes as they were; full of prejudices; with a great many things to learn and a great many things to unlearn —yet coming with boldness, that we may learn of Him

Here is Christ's idea of his holy religion. This is what it is to do for us: It is to make us like God. This is the aim and purpose of it all.

What is our idea of religion? Very much, one might almost say everything, depends upon the answer. The prayers we offer, the sins we confess, the standard by which we measure ourselves, the aim and effort of the daily life, all depend upon our thought of what religion is and what it is for.

There is an idea still lingering amongst some that religion is in doing the best we can, and God will do the rest. We must not do anything very outrageous—must not steal or lie, that is, any more than other people do, and then we need not fear. Now, all of us are prepared to be down heavily on such a view of religion as that. Such an one has neither part nor lot in the matter. There may be exceptions, but, generally speaking, such a man dare not look into the Bible honestly and find out what the will of God is. He dare not ask himself earnestly what is the meaning of the Cross. He dare not let his thoughts go on to meet the great white throne where there sitteth the Judge of the whole earth. For such an one the only comfort is to get away from all these uncomfortable things as far as he can.

But amongst many of those who would most zealously repudiate such a false thought of religion, there is an idea a hundredfold more common, and perhaps a hundredfold more mischievous: *That the death of the Lord Jesus has provided for us an easy escape from the punishment of sin.*

Christ has died for us, and now we are saved —from what? *From hell.* We may be cross, uncharitable, envious, spiteful, but we believe Christ died for us, so of course we are saved.

We may be given perhaps to exaggeration, over-colouring, under-colouring, to suit our prejudice or convenience—but it is all right —we believe that Christ died for us.

We may be eager after gain, as eager as any man of the world; we may be keen and hard at a bargain; swift to take advantage of ignorance or innocence; but there comes in the comfortable explanation, "Of course, you know, we don't pretend to be perfect, but we believe that Christ died for sinners, the Just for the unjust."

Now set these two ideas of religion side by side. The old idea of doing the best you can is a purer, truer better doctrine that this: That Christ came into the world *for this one thing*—to make it easy for us to be forgiven; that all the great love of God, and the life and death of Christ, and all the round of religious service, is for this one end and purpose—*to save us from hell*; Christ has taken away the penalty of sin —never mind about its power! Christ has borne the curse of sin; but the source and cause of it is left.

Surely it were better Christ had never come at all. This is to make Him a very cloak and minister of sin. He who brings down Christ's holy religion to such a level can never have looked with any care into the Scriptures; he can never have seen the real horror of sin. He can never have learnt the meaning of the Cross. This is to make the Cross of Christ of none effect—and worse. Surely it was such as these who stirred Paul's soul to indignant grief so that he could only speak of them with tears. "For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ."

What saith the Scripture? "His name shall be called *Jesus*, for He shall save his people *from there sins.*" "Christ loved the Church, and give Himself for it." Why? That He might save it from the future punishment of sin? No. That He might sanctify and cleanse it by the washing of water with the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish.

We lift our eyes to Calvary and think, "It is finished; my debt is paid; the law is satisfied." That is true—blessedly true. But though salvation begin there, it cannot end there. The death of the Saviour is not a graet legal transaction outside me, which was finished long ago. Paul leads us up the hill again, and points us to the Cross. *I am crucified with Christ.* Paul himself hangs there, hands and feet yielded up to the crucifixion, and the old life of sin and self dead and buried with Christ.

What! has the glorious Son of God died that I may find a light and ready excuse for my self-indulgence? that I may live an indolent, easy-going life? Again the grip of the Apostle's hand is upon us. Again he hurries up to that great scene of Calvary. "*They that are Christ's have crucified the flesh with the affections and lusts.*"

What! has Christ died to save me from hell, and now I can be eager for the world, and its honours, and its gain, and its coveted positions of eminence, even as others? Once more Paul takes us up in sight of the crucified Saviour, and in an outburst of passionate protest and entreaty cries, "*God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*" To know Christ is this—we dare not make it less than this—*to know the power of God in us overcoming sin, and self, and the world.* To know Christ is to be in the blessed mystery of oneness with Him, crucified with Him, buried with Him, risen with Him in newness of life, seated together with Him in the heavenly place. In one word, it is gathered up in this command, "Be ye therefore perfect, even as your Father which is in heaven is perfect."—(*Christian.*)

You cannot tell Jesus anything new about suffering. He felt it all—felt it in His feet, in His brow, and in His heart.

Miscellany.

—Bearing in mind the nature and extent of man's responsibilities, I am compelled to say in the plainest, clearest, most distinct and definite terms I can employ, that instruction in the will of God, as it is revealed in his Word, is the chief essential element in true education. All others are of infinitely inferior importance. Man has to do with God respecting all the items and incidents of his life, and will have to give account to Him of the deeds done in the body, whether they be good or bad inoreover, he is an immortal being; his life on. Mrth is but as a span, a vapour, a dream, a eaassing thought,—while beyond are the unchanging realities of an eternal scene. With this in view, I ask can it be, for one single moment, maintained that to instruct him simply in the way to buy and sell and get gain will meet the vast needs of his responsibility? Surely, surely his primary necessity is to be shown how he may "lay hold on eternal life," and then how he may live so as to please God in the life that now is. His very first concernment is to be restored to God, and then to be enabled to live the restored life. Can it be said that an education of reading, writing, and arithmetic will reveal to him the way by which this may be accomplished? There is but one reply possible. You will say, "the Word of God can alone do this." And if so, then what is the relation of that Word to all true educational effort? Should it not, must it not, does it not occupy the very highest place? And is not the conclusion inevitable that careful, systematic, definite instruction therein is demanded by the inexorable necessities of the case, if man is really to be educated according to the requirements of his responsibilities?—*"Let in God's Light,"* by Rev. J. T. Wrenford.

TELEGRAPHIC NEWS.

London, April 27th: The *Times*, in a leading article this morning, announces that upon the return of Earl Dufferin to Constantinople, he will present an urgent remonstrance to the Sultan on account of the Turkish misgovernment in Armenia, and will point out to His Majesty that under certain circumstances the signatories of the Treaty of Berlin could invite the deliberate granting of autonomy to that province.—Mr. Gladstone, replying to a question in the House of Commons last night, said that the Agricultural Department will be created under the Chancellor of the Duchy of Lancaster.—The debate upon the Affirmation Bill was resumed in the House of Commons last evening. Mr. Gladstone made a speech, strongly advocating the measure, after which the House again agreed to the adjournment of the debate.—At the trial of the Phœnix Park murderers at Dublin to-day, Michael Eagan was found guilty and sentenced to death.

Philadelphia 27th: At the meeting of the Land League Convention here to-day, resolutions of a violent character were passed. England was declared to have no right to Ireland, and it was further resolved that there should be a banding together of all the Irish in America and Canada in order to obtain self-government for Ireland. Resolusions were also passed for legitimately forming a National League in co-operation with Mr. Parnell.

London, 28th: Earl Granville, replying to a deputation urging that a second Suez Canal should be constructed, said that the Government considers that the actual responsibilities of England in Egypt afforded no reason for the British Government to embark in an enterprise which it would otherwise avoid. His lordship said that an exceptional case for considering the question may, however, arise, but under existing circumstances be regarded the matter as immature.—Three Fenians were arrested in Dublin yesterday, charged with conspiracy to murder all Fenians suspected of infidelity to the Fenian cause.—Numerous arrests have been made in Ireland through information afforded to the police by informers.—Her Majesty the Queen has instituted a new order called the "Royal Red Cross" to be bestowed for special devotion shown in nursing the wounded during war.

Philadelphia, 28th: On the conclusion of the sitting of the Land League Convention here to-day the meeting was adjourned *sine die*.

London 29th: The *Observer* in to-day's issue states that Lieut-General F. C. A. Stephenson, C. B., has been appointed to succeed Sir A. Alison as Commander of the troops in Egypt.

30th: A meeting of the Indian Society, under the presidency of Rajah Rampal Sing, has been held here in support of Mr. Ilbert's Jurisdiction Bill. A letter was read at the meeting from Mr. John Bright, in which he expressed a hope that the Indian Government would maintain a firm attitude in connection with the Bill.

Port Said, 30th: Disturbances broke out here yesterday between the Arabs and Greeks, on the occasion of the latter celebrating their Easter festival. Several persons were killed and wounded, and it has been found necessary to place the Greek Church under the protection of British troops.

Paris, 30th The newspapers here publish statements to the effect that great excitement exists in China, owing to the action of the French in Tonquin, and that the French squadron has received orders lo keep within reach of Hongkong and Shanghai. M. Bourèe, the Erench Minister, has been instructed to remain at his post.

London, May 1st: Mr. Trevelyan, replying to a qnestion in the House of Commons last night, said that a widespread conspiracy to commit murders has been discovered in County Clare, but that he entertained hopes that the police authorities were in a position to unmask it. The hon. gentleman said that numerous arrests in connection therewith had already been made.—Mr. Cross, replying to a question in the House of Commons, said it was impossible at present to strictly define how to give effect to the policy of the Indian Government in Burmah, and that it must be left to the discretion of the Indian Government to act as circumstances may require.—Owing to the slow progress being made in the Affirmation Bill, Mr. Gladstone moved last night that it should take precedence. The motion was adopted.—Mr. Gladstone, replying to a question in the House of Commons last evening, said that it had been decided to commute the annuities of Lords Wolsely and Alcester to a lump sum.—The Whitsuntide recess will commence on the 11th instant, and last until the 21st instant.—The Prince of Wales will lay the foundation-stone of the Indian Institute at Oxford to-day. Replying to an address in connection therewith presented to him yesterday, his Royal Highness expressed his conviction that the Institute would be of great use to his Indian fellow-countrymen, and would prove our interest in their educational improvement.—James Fitzharris, one of the prisoners charged with complicity in the Phœnix Park murders, was yesterday acquitted on the charge of murder, but will be tried for conspiracy.—The *Times* in a leading article to-day supports Major Baring succeeding the Earl of Dufferin as Special Commissioner to Egypt.—Dean of Windsor, dead.

Amsterdam, 1st: Their Majesties the King and Queen of the Netherlands opened the International Exhibition here to-day, the ceremony passing off with great success.

London, 3rd: His Royal Highness, the Prince of Wales laid, with great ceremony, the foundation-stone of the Indian Institute at Oxford yesterday.—The Earl of Kimberley, the Marquis of Salisbury, and several native princes were present.—At the Dublin trials yesterday, Patrick Delany and Thomas Caffrey pleaded guilty of being concerned in the Phœnix Park murders, and were condemned to death. The former prisoner corroborated the evidence adduced by the informers and the police.—The executing of the Contagious Diseases Act has been withdrawn from all garrison towns in the United Kingdom.—Sir Harry S. Parkes, the British Ambassador at Yeddo, has been appointed Ambassador at Pekin.—The Earl of Dufferin started to-day for Constantinople.

PASSENGERS SAILED.

Per Str. *Cambodia*, 28th, for Liverpool:

Mr Faust and three sons, Mrs Carter and two children, Mrs Molow, Mr Stone, Mr and Mrs Duncan, and four children, and Mrs Trotter and child.

Per Str. *Singapore*, May 1:

For Naples and Genoa—Mr and Mrs E Weeks, Mr and Mrs Bartlett, Mr O S Stack, Lieut Col T H B Brooke, Mr J Sanders, Mr G Lang, Dr W P Dickson and Mrs Dickson, Mr J Ware-Edgard, Mr John Lumsdaine, Mrs Breul, Miss Breul, Miss Schmidt, H H the Thakore of Wudwan and three gentlemen and three servants, Mr F Kinsman, Commdr L S Dawson R N, Mr and Mrs R H Hamilton, Mr S Frizzoni, Mons E VonEetvelde, Mr and Mrs J Sladen and son, Mr and Mrs G V Johnstone, Commendatore Sigr G Gallian, A Gentleman and a Lady, Captain J Y Allan, Mr, Mrs, and Miss D R Colah, Mrs Macchiavelli, Mr Andreino, Mr James L Porter, Mr A Summers, Col Gilbert, and Dr Sudashiv Shivram.

Per P and O Str. *Malwa*, 4:

For London—Mrs Kelly, Capt and Mrs James, Miss Dunbar, Miss Maxwell, Mrs Nicholls and child, Col W Daunt, Capt Fixott, Messrs Geo Noble, W Quinnell, A F Ashwood, W Rich, D Cock, H Beadon, R Dennis, H Coates, T Goodall, A D'Almeida, and Peppe.

For Brindisi—Col and Mrs White, Dr W H Wilson, Sir Charles Sargent, Lieut Col G F J Graham, Mr and Mrs J H Morris, Miss Morris, Major F T Brough, Brig Genl Edwardes, Mr and Mrs C A Beyts, Miss King, Mrs Bullman and 2 children, Lieut Col Pratt, Major E A Brind, Messrs Allan Arthur, F C Macrae, D Barry, E Giles, H F Clogstoun, H J Rustomjee, Jeffery Allen, McMeeking, J H Brooke, W T Austruther, E S Llewellin, J O'Connell, J A Bourdillon, H Reinhold, R Lang, Courneuve, A Hicks, Jehanghir Hormusjee Kothara, Philippi, and Beenken.

For Venice—Col and Mrs C H Plowden and child, Hon Justice Kemball, Major H J Stock, Capt and Mrs D Macpherson, Lieut General and Mrs H A Wood, Messrs G L Williams, J W Chambers, J H D Adams, Rennick, Fairlie, W M Tennant, and Sinclair.

For Suez—Major A W Ferries, Mr and Mrs Albertini, Mrs Reynolds, Messrs Schiebler, and Gilain.

For Malta—Mr L C M Blacker.

For Aden—Lieut Wapshare, and Lieut Geoghegan.

PASSENGERS ARRIVED.

Per P and O Str. *Rohilla*, 1:

From London—Rev J S Jenkins, Rev W Bell, Miss May Nunn, Mrs Woodburn, Mr Jeffrey, and Mrs Martin and infant.

From Brindisi—Mr R Griffiths, Mr J Peter, Rev Sanders, Mr G Macpherson, Mr J Bradley, Mr W Prescott, and Mr J W Petrie.

From Venice—Mr and Mrs Kirkham and two children.

From Suez—Mr L de Fonblanque.

Domestic Occurrence.

BIRTH.

MILLARD—On the 27th instant, the wife of Mr C H Millard of a daughter.

MARRIAGE.

UNGER—ROSE—April 21, at Christ Church, Byculla Bombay, by the Rev A G Onslow, Charles F. Unger, Insector of Police, Buldana District to Adelaide (Addie) Frances Amelia Rose, eldest daughter of F. Rose, Esquire, Sub-Engineer, Buldana.

DEATHS.

GARNETT—April 26th, at Jubbulpur, Joseph Garnett, Engine-Driver, Great Indian Peninsula Railway, aged 30 years.

WRIGHT—May 2nd, at No 6, Grant Buildings. Mr John Wright, late of Poona, aged 55 years.

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Subscriptions received from 28th April to 5th May 1883.

Rev. J. H. Gill, 30th April 1883, Rs. 17-1; T. Lenham, 1st December 1883, Rs. 7-10; W. Jervis, 24th August 1883, Rs. 2; Rev. T. E. F. Morton, 7th June 1883, Annas 10.

New Advertisements.

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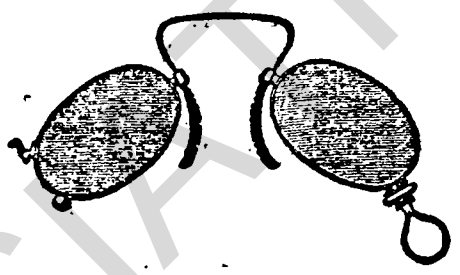

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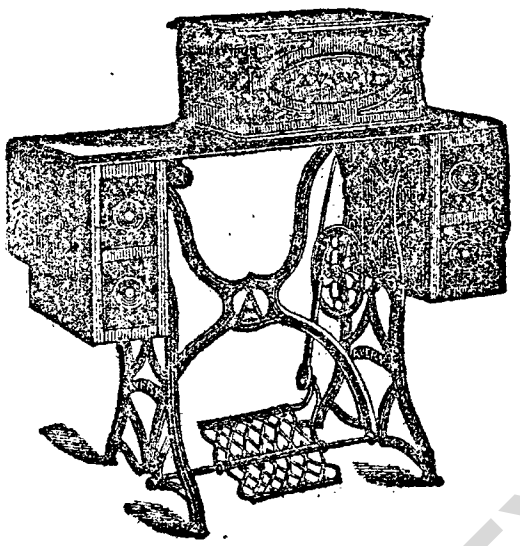

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